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Southern Cross

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USD JUL 10 1975 GENERAL



SAD RUINS—Mournful statues look even sadder among the charred ruins of 80-year-old St. Anthony's church, San Francisco, which was destroyed by fire caused by poorbox robbers. The church, founded to serve a German community, is in the city's Mission District, now an ethnically mixed poor area.—NC photo

Denies force used

Government agency admits offering refugees abortions

WASHINGTON (NC) — The government's Interagency Task Force for Refugees has admitted offering abortions as part of the medical services to refugees but has denied that any coercion is involved.

Eleanor Green, a spokeswoman for the task force, said instructions sent to military health authorities at refugee camps told the authorities they "must insure that requests (for abortion) are completely voluntary" and directed that counseling should be provided.

The instructions also said that the military authorities are to follow the laws of the states in which the bases are located.

SHE ADDED any abortions requested are performed at federal medical facilities at government expense. There is no provision in the instructions for transportation out of state in cases where state laws on abortion are restrictive, she said.

Ms. Green said that, as of July 3, 15 abortions had been requested by refugee women; seven had been performed and the rest were scheduled.

The task force was responding to charges by the U.S. Coalition for Life, an international anti-abortion research agency specializing in federal population programs, that the task force instructions permit Vietnamese refugee women to be taken from the refugee camps to local abortion clinics or hospital facilities, or, if necessary, flown to another state where restrictive laws don't inhibit abortion on demand.

Mrs. Randy Engel, executive director of the U.S. Coalition for Life, said that abortion is "completely alien" to the Vietnamese culture. She contended that there is a "fine line between advice and coercion" in situations of dependency such as that of the refugees. She also contended that doctors treating refugees might suggest abortions.

"I JUST don't think abortion ought to be in the health program for refugees," Mrs. Engel said.

"The Vietnamese term for abortion is 'Pha Thai' which literally means destroying the conceived," she said. "These people have no American euphemism like 'pregnancy termination' to disguise the fact that they are killing a child when they have an abortion."

Major church groups still against women as priests

From NC News, Vatican, London, Anaheim

Major church groups last week reaffirmed their stands against the ordination of women.

The Vatican issued a report on a Catholic and Russian Orthodox meeting which restated that the sacrament of ordination is still only for men.

THE CHURCH OF England synod in London voted to retain the church's legal ban on the ordination of women.

The Lutheran Church-Missouri Synod rejected the ordination of women at their convention in Anaheim.

In a statement issued by the Vatican, the joint meeting of Catholic and Russian Orthodox theologians at Trent, June 23-28, "reaffirmed the traditional teaching of their churches concerning the conferring of the sacrament of the priesthood only on men."

THE STATEMENT added: "As a result of the many dialogues which are now taking place concerning the ministry in the Church, it is clear that serious study should be made by Catholics and Orthodox together on the question of the role of women in the Church and of the reasons why their service does not always receive adequate expression."

The general synod of the Church of England voted July 3 to retain the ban against women's ordination. Before voting, the synod agreed there was no basic theological obstacle to the priesthood of women.

The synod's House of Bishops and its House of Clergy outvoted the House of the Laity, which had declared in favor of women priests.

WITHOUT debate or noticeable dissent, the 1,100 delegates to the biennial convention of the Lutheran Church-Missouri Synod in Anaheim decided there is "no compelling reason to amplify or to revise" a 1971 convention decision that the Bible forbids the ordination of women. About three per cent of the delegates are women.

On the inside

Father and son to be ordained deacons together in diocese
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Insights in Faith: full Bible study schedule for one year
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That Spanish-speaking Synod vote: Voiceless Church makes itself heard
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Padre Serra plants the Faith in California, July 16, 1769
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Around the diocese

Bishop Leo T. Maher

Thursday, July 10, noon, San Diego, diocesan office, bicentennial luncheon.

Friday, July 11, 5:30 p.m., San Diego, Sacred Heart church (Ocean Beach), ordination of Giles Schmitt to permanent diaconate.

Saturday, July 12, 10 a.m., San Diego, St. Catherine Laboure church, ordination of Richard Rondeau to permanent diaconate, ordination of Daniel Rondeau to transitional diaconate.

Sunday, July 13, 11 a.m., Jamul, St. Pius X church, ordination of William Clarke to permanent diaconate.

Sunday, July 13, 3 p.m., El Cajon, St. Madeleine Sophie's Training Center, Mass and confirmation.

Sunday, July 13, 7 p.m., San Diego, Mission San Diego de Alcala, patron's dinner.

Bishop Gilbert E. Chavez

Sunday, July 13, 8 a.m., St. Mary, Redlands, Mass and blessing of new altars.

Father Richard Duncanson
Secretary

* * * *

Immaculate Conception Fraternity, Third Order of St. Francis, regular meeting, Sunday, July 13, 1:30 p.m., St. Joseph's Cathedral, San Diego. Details: 298-7038.

Sister Patricia Margaret Barnard, Sister Sara Sanders and Thomas Steves, University high school teachers, named outstanding Secondary Educators of America for 1975.

St. John the Evangelist Archconfraternity, San Diego, one-day bus trip to area missions Sunday, Aug. 17. Open to public. Details, reservations: 283-4365.

Stalpar Club and St. Vincent de Paul, dinner dance, Saturday, July 26, St. Vincent's hall. Dinner, 7:30. Reservations by July 19, through Stalpar Club, 296-0484.

Debora Ann Coulapides, daughter of Mr. and Mrs. Anthony C. Coulapides, San Diego honored by Kappa Gamma Phi, Catholic women's college honor society, Mount St. Mary's College, Los Angeles.

"Healing the Family," parent effectiveness talk by Sally Troy, Wednesday, July 16, 7:30 p.m., St. Agnes parish hall, San Diego. Peninsula Summer Series on Christ-centered living.

Blessed Sacrament, San Diego, religious summer program for ages 4 through junior high, Monday-Friday, July 21-25, 2:30-5:30 p.m. Theme: "Tell Me More Stories of Jesus."

Our Lady of Angels, San Diego, fashion show, luncheon and card party, Saturday, July 12, 11 a.m., parish hall. Sponsored by altar and rosary society. Reservations: 239-2770, 232-0320.

Healing Through Mental Prayer Workshop, St. Augustine High School, 9 a.m.-5 p.m., Saturdays, June 28-July 26, conducted by Father Jerry Bevilacqua, OSA, and Sister Betty Igo. Donations: $3 per class. Details: 282-2184.

St. Patrick's, San Diego, mission society's annual missions benefit luncheon, card party, mart; noon, Saturday, July 12, parish hall. Reservations: 295-5621, 281-6542.

Desert Valley Singles, breakfast, Sunday, July 13, 9 a.m., Sandy's restaurant, Palm Desert. Details: 345-3739.

Sacred Heart, Ocean Beach, fun-and-faith week, 10 a.m.-noon Aug. 11-15, grades 1-6. Adult, teen volunteers still needed. Details: 222-9304, 224-8980.

Cedar Community Center, San Diego, second annual folk dance meet, Thursday, July 24, 2 p.m., dining room. Details: 235-6538.

Our Lady of the Sacred Heart, San Diego, "The Book of Genesis," taught by Rev. Mr. Rick Faulk, Mondays, 7:30 p.m., repeated Tuesdays, 12:30 p.m., parish hall.

St. John's, Encinitas, parish festival, noon-10 p.m., Aug. 2; noon-8 p.m. Aug. 3. Dancing, booths, games, refreshments, barbeque beef dinner.

Knights of Columbus, Council 4958, San Diego, second annual "Day at the Padres," Sunday, July 20, San Diego Stadium. Tailgate party, doubleheader.

South Bay Deanery, DCCW, luncheon and meeting, Monday, July 14, 10:30 a.m., St. Charles recreation hall, Imperial Beach. Details, reservations: 477-7303.

St. Madeleine Sophie's Training Center for the Retarded, El Cajon, Mass and confirmation, Sunday, July 13, 3 p.m. at the center.

St. Joseph Cathedral, Senior CYO, San Diego, "grand-slam reunion," Saturday, July 12, Msgr. O'Leary Hall. Details: 465-8670, 282-0078.

Catholic Alumni Club, for Catholic singles, ages 21-39, volleyball, parties, discussions, dances; more than 200 members. Details: 280-1354.

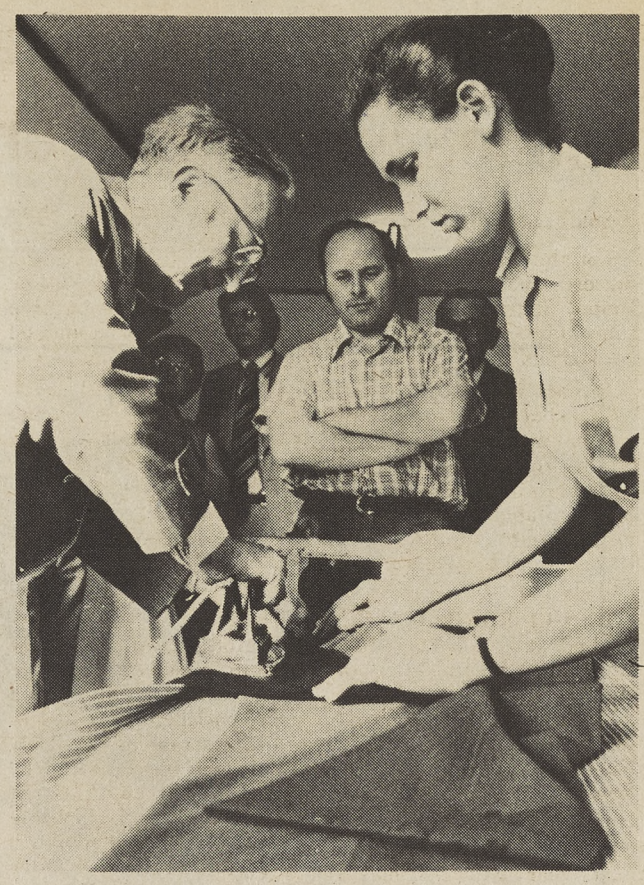
Our Lady of Grace, El Cajon, luau, Wednesday, July 16, parish hall. Entertainment, pit barbecue. Details, tickets: 469-0952.

Day of Reconciliation and Renewal, sponsored by Italian Catholic Federation, Sunday, July 13, 10 a.m.-4 p.m., St. Didacus school auditorium. Details, reservations: 298-3249.

Alfredo Brigola, member and lay reader at Sacred Heart, Redlands, recently honored with rank of "Knight of the Order of Merit of the Italian Republic".

Fatima-Padre Pio prayer group, holy hour and Mass, Friday, July 11, 7:30 p.m., St. Mary Magdalene, San Diego. Details: 276-3693.

Mission San Diego de Alcala, annual patron's dinner, marking 206th anniversary of founding of mission by Padre Junipero Serra, 7 p.m., Sunday, July 13.



PRIEST 'HOUSEKEEPER'—A Sister teaches a priest how to iron slacks during a short course in homemaking for 17 German priests who are without housekeepers. The course was conducted by the Benedictine Sisters of Bernried, near Munich.—NC photo

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Parishes and church organizations in San Diego County are invited to publicize, free of charge, fund raising events, bazaars, dinners and other sponsored happenings in these advertising columns. Announcements accepted on a first-come, first-served basis. For reservations, please phone 298-7713.

*** Space for public service announcements is paid for by the funeral homes listed below.**

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Father and son to be ordained deacons at same ceremony

Southern Cross Reporter

For the first time in this diocese, and possibly in the United States, a father and son will be ordained together as deacons.

Richard Rondeau, 52-year-old teacher of the educationally handicapped, and Daniel, his 26-year-old son, will both be ordained by Bishop Leo T. Maher at St. Catherine Laboure church, San Diego, at 10 a.m. Saturday, July 12.

DANIEL RONDEAU, who studied at San Diego State University, the University of San Diego and St. Francis Seminary, has spent the past two years in theology at the North American College, Rome.

He will be ordained a transitional deacon now, and next year will become a priest. During this summer he will assist at St. Rita's parish, San Diego, before returning to Rome.

Richard Rondeau has studied towards the permanent diaconate in the diocesan program for the past three years and will be one of three married men to be ordained deacons this weekend.

HIS WIFE Margery, who is an accomplished needlewoman, has made all the vestments and the altar cloth which will be used by the bishop and priests concelebrating the Mass and the albs, stoles and dalmatics of her husband and son being ordained.

The other two permanent deacons being ordained are Giles Schmitt of Sacred Heart parish, Ocean Beach, whose sacrament of Holy Orders will be conferred by Bishop Maher on Friday at 5:30 p.m., and William Clarke, whose ordination will be at the 11 a.m. Sunday Mass to be concelebrated with the bishop at the parish church of St. Pius X, Jamul.

These ordinations complete the current class of six men graduating in the permanent deacon program this year. The total number of ordained permanent deacons in the diocese will then be 14.

AT A RECEPTION noting the departure of deacon program director Father Henry Fawcett for study in Rome, the importance of the permanent diaconate was stressed by Bishop Maher.

He said that much of the future growth of the Church would depend on the work and example of the men coming forward into Holy Orders as permanent deacons.

Father Neal Dolan, vocations director for the diocese, is now also responsible for the permanent deacon program, assisted by Father John Pomis.



'FUN AND FAITH'—Children at St. Joseph's, Holtville, made this banner last month for a Mass to conclude their "Fun and Faith" week of summer religious education. Proudly showing it are from left, Shannon Low, Stella Vasquez, Cindy Martinez, Greg Hoffman and Henry Cazares.



Daniel and Richard Rondeau

Msgr. D. O'Donoghue to retire, Msgr. Bolger named successor

Bishop Maher, in consultation with the diocesan personnel board, has appointed Msgr. William Bolger as pastor of St. Mary Magdalene parish, San Diego.

He will succeed Msgr. Daniel O'Donoghue, who has been pastor since the parish was founded in 1953, and retires on Sept. 1. Msgr. Bolger has been pastor of St. George's, Ontario, since 1971.

This news was learned as the **Southern Cross** went to press. Further details next week.

'Fun and Faith' for children

Parishes offer vacation religion classes

Southern Cross Reporter

School is over for most children, but "Fun and Faith" and similar programs for religious education will bring many children in the diocese back to school during the summer weeks.

The week-long "Fun and Faith" program will be offered at Blessed Sacrament, San Diego, the week of July 21, and begins Aug. 11 at Sacred Heart, Ocean Beach.

NEARLY 80 children at Holtville's St. Joseph's church already participated in the program last month, concluding with a special Mass on Father's Day.

The age groups differ from parish to parish, but the goals remain the same: to make Jesus a personal experience in a child's life, to develop a Christian community of sharing and prayer, and to have fun doing it. Music, storytelling and crafts are the media.

Shirley Vasquez, religious education coordinator at Blessed Sacrament, and fellow parishioner Sharon Anderson presented their ideas for a summer program at the diocesan CCD Congress last February.

Mrs. Anderson, a convert, recalled the Protestant vacation Bible schools she knew as a child. "I wanted to bring some of that joy and fun to my kids, too," she says.

EACH PARISH may structure its program as it chooses, obtaining source materials and filmstrips as needed from CCD. At Blessed Sacrament, it's a "whole parish" effort: the altar and rosary society will do kitchen duty; senior citizens and teenagers will help as aides.

While Blessed Sacrament, now in its fourth year of summer education, asks a free-will offering to defray expenses, Sacred Heart's program asks $1 per child. Both programs also will receive assistance from their parish councils.

Regina Morin, helping to organize Sacred Heart's program, says they originally hoped to schedule it so children from other churches in the Point Loma area could attend, since non-Catholics are also welcome. Most seemed to have their own schools planned, though, so coordinators simply set an August date.

THEMES FOR the Sacred Heart session will be Jesus as "Light of the World" and the "Bread of Life", "I will make you fishers of men", "the Good Shepherd" and "Follow me".

St. Adelaide's, Highland, is conducting a summer school and fun program through Aug. 3. Children attend three mornings each week, and Danny Griesgraber, a visiting seminarian, leads group singing.

THAT PROGRAM will end with a celebration Mass by Father Patrick O'Keeffe, the pastor, and with a sidewalk art show. Mrs. Jean Cardoso leads the program there.

Mrs. Anderson hopes more parishes will yet develop "Fun and Faith" programs. She says they're one effective way to show children "how to take the Word and use it—to make their life better, and to make the world better."

Nazareth Sisters and Mission sponsor refugee family of 17

Southern Cross Reporter

Sponsoring a family of 17 Vietnamese refugees is a formidable task, but the Poor Sisters of Nazareth and the people of Mission San Diego de Alcala have teamed up to meet the challenge.

Thanks to them, Hoang Tuong and his 16 dependents will soon leave the refugee tents at Camp Pendleton Marine Base for a new life in a new country.

ACCORDING to Nazareth Sister Dominic, six of the 13 Hoang children are grade school age and will be boarded and educated at Nazareth School as will Hoang's orphaned niece.

Additionally, the Sisters will place the family's 67-year-old grandmother in the newly opened Nazareth Retirement Home.

Meanwhile Msgr. I. Brent Eagen, pastor, and parishioners of the mission are working through the diocesan Catholic Community Services to sponsor the remaining members of the family.

THE HOANGS, all 17 of them, are expected to arrive as soon as the processing paper work can be cleared by CCS and various government agencies at Camp Pendleton.

One Vietnamese refugee plans to be a University of San Diego student when classes begin this fall. She is Mrs. To Thi Dien, who, with her two daughters, is being sponsored by Drs. William and Anita Figueredo Doyle of La Jolla.

Mrs. To doesn't know what has happened to her husband and three sons, but while waiting to hear from them she hopes to pursue a master's degree in pshycology at USD. She holds a philosophy degree from Duke University and psychology degree from the Sorbonne in Paris.

ADDITIONALLY, she has talked with USD officials about establishing a child care center at the school.

Javier Kutche, a seminarian working at the CCS office, reports that "business is picking up, but we are still desperately in need of sponsors."

The office is still working toward 100 per cent parish sponsorship. In addition to 12 parishes previously cleared, Mission San Diego, Mission San Antonio de Pala, St. Mark's, San Marcos; All Hallows, La Jolla; and Holy Family, San Diego, made sponsorship arrangements in the last week.

"TO DATE we have placed 115 refugees with 29 sponsors in the diocese," Kutche said. "The United States Catholic Conference has placed 455 refugees here directly."

He said CCS has received 450 sponsorship offers and 25 in the last week. People interested in sponsoring a refugee family may call CCS offices in Riverside, San Bernardino or San Diego at 686-7112, 885-3838 or 233-6129 respectively.



FREEDOM'S BLESSINGS—Clustered around an altar on the lawn of Immaculate Conception church, San Diego, children of the parish gathered for a special Independence Day Mass celebrated by the pastor, Father Thomas Prendergast, right. The liturgy's theme was "Sharing the Blessings Freedom has Brought Us", and during the offeratory the children brought gifts for Vietnamese refugee children at Camp Pendleton.—SC photo

A time to keep
by Michael Newman

Let's hear it for peace

Strange though it seems, we have no official government agency or educational institution devoted to peace. We have academies to train men—and women now—for commissioned rank in the armed services, but no academy to teach and to promote the arts and sciences of peace.

However, if the bill to establish the George Washington Peace Academy Act is passed by Congress, we will have something to fulfill one of Washington's own dreams. Way back in 1783 the first President of the United States wrote, in a circular to the States: '...there can be little doubt but Congress will recommend a proper Peace Establishment for the United States.''

But somehow, 200 years have slipped by and we seemed to be little nearer the establishment of the George Washington ideal. But, jointly sponsored by Sens. Hartke and Hatfield, a bill was introduced a few weeks ago to try again, and make the subject of peace a matter for significant study as a bicentennial milestone. If established, the academy is visualized as an American-international institution of up to 500 students, with a board of trustees headed by the President.

Of course, Catholics have long been used to the idea of academies of peace—named in honor of Our Lady of Peace. We would welcome George Washington to the esteemed and revered company.

Taste of own medicine

When women protestors in Mexico City took over the proceedings and disrupted some of the orderliness of the International 'Women's Year meeting the organizers complained. ''It was a deliberately orchestrated political disruption,'' said Ms. Betty Friedan of one demonstration that upset her composure.

Yet it was the followers of people like Ms. Friedan who ''orchestrated political disruption'' of Masses not long ago in some of our diocesan churches to protest against Bishop Maher's views on NOW.

NOW and THEN

While on the subject of NOW, there was a refreshing letter in the La Jolla paper from Dr. William Doyle, answering attacks on Bishop Maher. I particularly liked the last paragraph:

''In the long years of her history, the Church has watched the coming and going of principalities and powers, of thrones and dominations, and when NOW has become THEN, she will still be there, with her bishops, trying to show men and women that they, above other animals, possess that ultimate value, a spark of the Divine Intellect, and that they have only to lift their eyes above the dirt of the earth to see what they really are—the sons and daughters of God.''

Who is a monk?

In this day and age the title ''monk'' seems almost medieval, but when you meet those Benedictines who stay close to God atop the hill of St. Charles Priory at Oceanside, you know there's nothing out of time about them. In the latest handsome brochure on their retreat center and monastery they answer the question: Who is a monk?

Part of the explanation quotes St. Augustine (which should please the community over at 'Saints'): ''No man has a right to lead such a life of contemplation as to forget in his own ease the service due to his neighbor; nor has any man a right to be so immersed in active life as to neglect the contemplation of God.''

The Benedictine rule places great emphasis on the regular prayer of the hours and anyone who stays with the monks at St. Charles is assured of the call to prayer at stated intervals by the ringing of the monastery bell. It's 17 years since the first Mass was celebrated on the site of the now independent monastery which today is under the guidance of Prior Claude Ehringer, OSB.

Strength of Spanish-speaking

The debate on Synod RAP-Ups and the Spanish-speaking vote, led me to an investigation of official figures on Spanish-speaking in the diocese. The Federal Census people and county planners keep official records. According to 1970 figures, of the 2,584,700 people in the four counties of this diocese, 355,000 are Spanish-Americans, or just under 12 per cent.

The breakdown is as follows: San Diego County, 1,357,854 total, of whom 174,209 are Spanish-American; San Bernardino and Riverside counties, 1,143,146 total, of whom 141,356 are Spanish-American. In Imperial county they have no ethnic or cultural breakdown of their 83,700 people, except to indicate an approximate guess of 50-50 split between Spanish-American and others.

This gives a total of 355,000 Spanish-Americans in the diocese, of whom, according to Father Luis Bernal's claim on page 11, 90 per cent are baptized Catholics. The term ''Spanish-American'' is used by the census takers for those who declared this ancestry through the head of households. It includes those whom we normally refer to as Mexican-Americans.

Political religious division

One of the political peculiarities in Lebanon, the country north of Israel which has seen so much internal strife in recent months, is the religious connection with political power. The new cabinet announced last week has a Sunni Moslem as premier, a Marinite Christian, a Roman Catholic, an orthodox Christian, a Shi-ite Moslem and Druze Moslem.

This breakdown is almost a constitutional prerequisite, based on the strengths of the various sects. Some of the recent internal problems include a shift in these strengths and a desire for ''promotion'' up the ladder of political influence by the Shi-ite Moslems, whose numbers have grown. We spent one whole enlightening afternoon in Beirut last April with newspaper publisher Ghassan Tueni, the orthodox Christian in the new cabinet.

The Moslem increase in political strength in Lebanon is shown most graphically in the growing force of the Palestine Liberation Organization which is largely Moslem in composition. They are demanding their share of the Lebanon political cake. Church and state are inextricably mixed in that tiny country of three million people.

Editorial

English first

Commercial language schools offer what are called ''total immersion'' courses in a new language. Proficiency in the new language is obtained within a few weeks through a total ''diet'' of the language from 9 a.m. to 6 p.m. daily.

Perhaps something of this kind should be offered to all who find a knowledge of English a hindrance to their advancement in the United States, whether they be of Mexican-American extraction, Vietnamese or any other.

California spends about $37 million a year on bilingual education courses, designed to help those less proficient in English to advance in other subjects while learning English as a second language. According to Assemblyman Peter Chacon, these benefits are not reaching the right people.

Perhaps the whole program should be restructured and the $37 million spent on some form of ''total immersion'' in English for those who need to learn it more quickly.

Nobody can get very far in the 50 states without a good knowledge of English, the national language. We should all be concerned that this hindrance to their progress is minimized to the utmost.

Ingles primero

Las escuelas comerciales de lenguaje ofrecen lo que se llama cursos de ''total inmersion'' en una lengua nueva. La habilidad en el nuevo idioma se obtiene en el termino de pocas semanas mediante una total ''dieta'' de esa lengua desde las 9 a.m. hasta las 6 p.m. diariamente.

Quiza algo por el estilo deberia ofrecerse a todos los que, por no saber Ingles, encuentran un ostaculo para su progreso en los Estados Unidos, ya sean ellos de procedencia Mexico-Americana, Vietnamesa o cualquier otra.

California gasta cerca de $37 millones al ano en cursos de education bilingue destinados a ayudar a los menos capacitados en Ingles, para que adelanten en otros estudios mientras aprenden el Ingles como segunda lengua. Segun el Asambleista Pedro Chacon, estos beneficios no estan llegando a las gentes que los necesitan.

Quizo todo el programa deberia ser reestructurado y los $37 millones deberian gastarse en alguna forma de ''total inmersion'' en el Ingles para los que requieren aprenderlo mas pronto.

Nadie puede promoverse muy adelante en los 50 estados sin un buen conocimiento del Ingles, la lengua nacional. Todos deberiamos interesarnos en que este obstaculo al progreso de los demas se disminuya al maximo.

Southern Cross cpa

Bishop Leo T. Maher
Publisher

Deacon Michael C. Newman
Editor and Manager

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Opinions expressed in editorials are not necessarily those of the Diocese of San Diego, but do represent a Catholic viewpoint.

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Living Spirit

The laity must spread the faith of Christ among those with whom they live and work. This obligation is all the more urgent since many men hear of the Gospel and recognize Christ only by means of the laity who are their neighbors.

Vatican II: Decree on the Church's Mission Activity

One minute Bible insight

''So as he stepped ashore he saw a large crowd; and he took pity on them because they were like sheep without a shepherd and he set himself to teach them at some length.'' [Mark 6:34] Thus Jesus could say, ''I am the good shepherd; I know my own and my own know me, just as the Father knows me and I know the Father; and I lay down my life for my sheep.'' [John 10:14+]

When Peter returned from his cowardly journey ''Jesus said to Simon Peter, 'Simon son of John, do you love me more than these others do?' He answered, 'Yes, Lord, you know I love you.' Jesus said to him, 'Feed my lambs,' A second time he said to him, 'Simon son of John, do you love me?' He replied, 'Yes, Lord, you know I love you.' Jesus said to him, 'Look after my sheep.'

''Then he said to him a third time, 'Simon son of John, do you love me?' Peter was upset that he asked him the third time, 'Do you love me?' and said, 'Lord, you know everything; you know I love you.' Jesus said to him, 'Feed my sheep.' '' [John 21:15]

Our Lord is here sharing his mission as the Good Shepherd with Peter so that this gift might remain visibly present within the Church. The gift was given not because of Peter's goodness but because of the faithfulness of God who wants us to share in the fullness of Christ:

''And to some, his gift was that they should be apostles; to some, prophets; to some, evangelists; to some, pastors and teachers; so that the saints together make a unity in the work of service, building up the body of Christ. In this way we are all to come to unity in our faith and in our knowledge of the Son of God, until we become the perfect Man, fully mature with the fullness of Christ himself.'' [Ephesians 4:11+]

Father Jerome Bevilacqua, OSA

BIBLE READINGS AT MASS for 15th Sunday of the year, July 13: Isaiah 55:10-11, Romans 8:18-23, and Matthew 13:1-23.

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"Yeah, yeah, yeah!"

Hispanic votes say 'we want a voice'

The letter of Rita Micklish (SC, June 26) reflected an angry tone against the overwhelming "yes" vote of the Spanish-speaking on the Synod policies.

What seemed to be obvious in her statements was that the Spanish-speaking vote violated the spirit and goals of the Synod on the basis that the Spanish-speaking failed to discuss the pros and cons of the Synod policies.

These remarks are most unfortunate for at least two reasons:

1. She failed to grasp the meaning behind the Spanish-speaking vote. 2. She preferred to criticize instead of complimenting the participation and involvement of the Spanish-speaking of the San Diego diocese.

I would like to clarify two points. First, countless meetings and discussions were held throughout the diocese in which the Spanish-speaking treated the issues involved in the Synod policies.

The Spanish - speaking were not like blind sheep being gathered for something they did not understand. There was a spirit of community, solidarity, and faith that accompanied the process of voting and signing.

Second, I feel that the strong Spanish-speaking vote should be viewed in the context in which the Spanish-speaking often find themselves within the Catholic Church and the dominant society. For too long have the Spanish-speaking felt isolated, ignored and pushed aside as if they did not count.

In this context then, the some 13,000 votes must be seen as the voice of the Spanish-speaking people saying: We can no longer be ignored and pushed aside. We are here and we want a voice within our Church. We want our culture, our language, and contemporary situation to be heeded and respected.

Rita Micklish, instead of dividing the Christian community of San Diego diocese by criticizing the Spanish-speaking vote, let us ask ourselves: How can we all work together in building a community of faith, of love and of service?

Father Juan Hurtado
San Diego

Can Catholics attend Protestant weddings?

Is it a grave error for a devout Catholic to attend a wedding in a Protestant church?

In New Mexico recently a friend of mine, who is a very good Catholic, attended the wedding of a friend in a Methodist church.

Someone in her parish told the priest about it, and he notified this lady that she could not assist at Mass anymore, could not come inside his church, and, without consulting his bishop, informed her that she was excommunicated.

I thought it was acceptable to attend weddings and funerals in Protestant churches, and especially so today, when the ecumenical movement is so prevalent in all Catholic parishes. In some cases Protestant services have been attended by Catholic priests and bishops.

A Protestant minister was invited, a few months ago, to assist in a Holy Hour at Our Lady of the Sacred Heart parish in San Diego.

For the enlightenment and comfort of this beleaguered lady in New Mexico and for my own benefit, I want to know the rules in such cases.

Mrs. Jessie L. Zientek
San Diego

[From the facts as given in this letter, there was an error, if the total case has been told. We are permitted, as Catholics, to attend weddings in Protestant churches and may even, with permission, assist as best man, etc.—Ed]

Charismatic teaching in line with Church

Having read, with much interest, the pro and con letters regarding the charismatic movement within the Church, an outsider must get the feeling that one must be either in one camp or another—either a very active devotee of the charismatic movement, or have nothing whatever to do with it.

There is a middle road where one can benefit from all the good that has come and continues to flow from the movement, while, at the same time, preserve the doctrine and directives of our dear Holy, Catholic Church.

If one is aware of the basic teaching in the charismatic renewal movement, then one must also be aware of the fact that there is nothing that is contrary to Catholic doctrine.

In fact, it is such a simple, though all-powerful teaching, that one wonders why it has not been stressed by the Church through the years. Perhaps the answer is precisely that: It was and is so simple!

All Catholics have learned that Jesus died on the cross for our sins and the sins of all mankind, through all ages, and that through his crucifixion, we are already saved! No man can work out his own salvation! Paul reassures us that we are saved through faith in Jesus (Romans 3:21-31).

After Jesus ascended into heaven, he sent the Holy Spirit, as promised, to dwell in the hearts of all believers.

All too many Christians today lack the experience with the Holy Spirit and, therefore, do not show the same joy, power, peace and assurance that we see in the early apostles and throughout the New Testament.

It is a simple truth that we merely need to surrender complete control of our lives to Jesus and then, filled with and guided by the Holy Spirit, we can never go far from wrong. And, from my own experience, there is also added a deeper, much more meaningful appreciation of the Church and her sacraments.

Rejane Mason
Solana Beach

Queries difference in Orthodox article

The article by Mary Maher on Orthodox Catholicism (SC, June 19) was very informative. However, in her explanation of the various differences between Orthodoxy and Roman Catholicism she forgot to mention perhaps the most fundamental of all: the question of the procession of the Holy Ghost.

As I understand it, the Orthodox teaches that the Holy Ghost proceeds only from the Father, while anyone who recites the Creed on Sunday in the Catholic Mass knows the wording is "who proceeds from the Father and the Son."

In the Roman Catholic belief the Holy Ghost is fully equal to the other two persons in every respect. According to the Orthodox Church, proceeding from the Father only would make the Third Person unequal.

Norah Woodward
La Jolla

[Your supposition is not correct. The Orthodox belief in no way lessens the trinitarian doctrine and the divinity of the Holy Spirit. —Ed].

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SUMMER AT MISSION BAY—Those 'hazy,' lazy days of summer have arrived in the San Diego diocese as shown in this scene at Mission Bay Beach, San Diego.—SC photo by Michael Newman

We were talking
by Enid Lanyon

Let it be so

We were talking...about the effective power that a word may have for us and the significance of "amen" at the end of prayers or in the acclamations of the Mass.

It is astonishing, when you consider it, the great power we invest in the pronouncing of certain words or formulas. We "pronounce" something and it becomes fact, effective and incontestable.

A MINISTER or justice of the peace pronounces a couple "man and wife" and they are man and wife before the world. A jury pronounces a person guilty or not guilty and the culpability or innocence of that person becomes a public fact.

In the Church a person must be pronounced "anathema" to be excommunicated. Commitments must be pronounced—divorces pronounced—reconciliation pronounced—before they stand in the world as valid and factual.

The ancient Jews understood the power of the Word. "Let there be light—and there was light," they wrote explaining the effectiveness of the Word of God. And this understanding enabled Jewish Christians to see Christ as the Word of God in all its power and effect.

IN THE GOSPELS, the prayers of Jesus himself recognize the power of the spoken word. "Arise and walk," "Be healed," and, over and over again, "Amen, amen, I say to you."

According to St. John, Jesus used this phrase 23 times in his recorded discourses. St. Matthew inserts it 27 times. Obviously it carried an importance beyond a mere calling of attention.

Far from being the simple wish or agreement that our own usual translation of "so be it" implies, the Hebrew use of "amen" denoted a certainty—the proclamation of a fact, a truth. Amen is a word which commits.

WHEN JESUS uses it to introduce his pronouncements, it is to emphasize that his words are true—that they are, in fact, the word of God.

When we use the word to conclude our prayer, or in the acclamation of the Mass, we unite ourselves with Christ and acknowledge, through him, the truth and power of our prayer.

Some Christians see the "amen" as a word of command, bringing into effect the aim of the prayer, in the sense of "Let it be done." Then, a prayer uttered in the name of Jesus Christ, "Amen" goes forth with all the authority and efficacy of Christ himself.

IN THE RESPONSE to the doxology in the Mass, our "amen" is not meant to be merely a pious affirmation that glory and honor is due the Father through Christ and in union with the Holy Spirit. It is intended as a profound and resounding statement of commitment—of ourselves, our lives and our world, to the greater glory of God.

It is a power-charged word, capable of affecting change and binding us more closely to Christ. It proclaims the primacy of the Father, our relationship with him and with the Holy Trinity, and the basis of our faith.

Father Xavier Leon-Dufour writes "if a man commits himself before God it is because he has confidence in his Word and entrusts himself to the power and goodness of that Word. The total adhesion is at the same time a blessing from Him. It is a prayer sure of being heard. 'Amen is then a liturgical acclamation."

ISAIAH GIVES the title "God-Amen" to refer to the God of truth, and theologians speak of Christ as the "Amen of God," the truth itself of God.

If our "amen" is to attest to the truth of what has been said or prayed, and harbors the power to bring it into effect, it might be as well to pause a while and reflect before voicing it.

Even the simple sign of the cross—which we so often make so absent-mindedly—takes on a different character when we translate the "amen" in this way. Obviously, it is not a word to be taken or spoken lightly!

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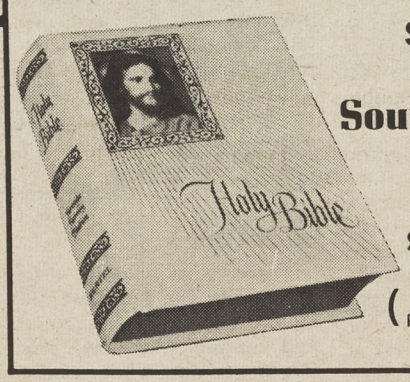
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Insights in Faith

Evangelization: Ministries in the Church

The Imprisoned

Prison chaplains must seek reform of system 'close to national shame'

By Sister Margaret Seton Murrell

The Psalmist said it "...the Lord has anointed me...to proclaim liberty to the captives and the opening of the prison to those who are bound..." (Isaiah 61)—and it is from this call that the men and women who are engaged in the prison ministry receive their mandate. These ministers, chaplains, assistants, and volunteers will find, on any given day, almost one million Americans in a state of separation from the "free world."

The prison world has its own culture and context and it will not always welcome the Christian reconciler. Those who serve will often be humiliated, exploited, and manipulated by inmates and staff members.

THE MILIEU is often depressing and the pathetic stories of the incarcerated weigh heavily upon the heart. The exhilaration of helping a person "become" turns to anguish when the attempt to "make it" in the free world goes sour, and the hoped-for friend is again behind bars.

Only the belief in the overwhelming, overcoming love of God through Christ for His suffering and broken poor sends the prison minister back again and again. The chaplain shares the redemptive love of Christ with the imprisoned.

The primary need of prisoners, like the primary need of all people, is to receive esteem, respect and appreciation for one's own sake. To be taken on one's own terms, not playing down the reasons which brought one into the present circumstances, but to be given a spontaneous gesture of forgiveness and Christian love for the human dignity one hardly dares to believe one might have again—this is the basic yearning.

"WHAT IS the use," says the prisoner, "of paying my debt to society if the people who will be my neighbors never forgive me?"

This need for recognition as human will never be met by government money, modern prison settings, or numbers of judges or guards. This need will only be met by personal involvement of a caring person to enter that prison world.

The core person in prison ministry is the prison chaplain who is assigned by ecclesiastical authority in collaboration with the prison management. Some institutions have large chaplains' staffs; most have only part-time or volunteer chaplain service.

CATHOLIC CORRECTIONAL chaplains in the U.S. are certified through meeting requirements at various levels of their professional association, American Catholic Correctional Chaplains' Association. This association is given authority by the U.S. Bishops through the Episcopal Adviser, Bishop Andrew Grutka of Gary, Indiana. There are about 220 prison chaplains—priests, Sisters, Brothers, deacons—currently certified through this Association.

Chaplain duties are numerous. The chaplain is involved with the total person within the environment and with the content and circumstances of the environment as it presses on these persons. Chaplains roam throughout the institution, not only for visibility and easier access for inmates, but to observe needs and to seek out possible injustices unnoticed or unheeded by administration.

The chaplain is responsible for a viable religious program for the benefit of inmates who are of various religious persuasions or states of persuasion. And so he must be ecumenically aware and open. Chaplains have significant experience in working with volunteers and assistants as they are able to move additional persons into the fabric of the prison setting.

THE CHERISHED persons from whom one is separated become important to the prisoner—often more important than they seemed when he or she was free, hence the chaplain finds family affairs part of his responsibility.

Responsibility for expanding and improving spiritual and human opportunities for inmates falls heavily upon the chaplain who is often merely tolerated by prison administration because it is legally and politically expedient. As one who is intimately involved in the prison world, it is the chaplain's duty to communicate with interested citizens when the real situation and need may be.

And always the persons in prison ministry must press for reform of a system which has been, in the words of a President, "close to a national shame."

There is a principal theme of encouragement for involvement in the reconciling prison ministry, for, as the righteous will answer in the Last Day, according to Matthew: "Lord, when did we see you sick or in prison and visit you?" And the King will answer, "Truly I say, as you did it to one of the least of these my brothers, you did it to me."

ABOUT THE AUTHOR: Sister Margaret entered the Daughters of Charity in 1967 after a career as wife, mother, widow, business woman and college administrator. She completed her graduate work at Catholic University of America in 1969, receiving the doctorate and in 1973, undertook Clinical Pastoral training at Notre Dame Seminary, New Orleans. She is presently serving as Associate Chaplain at Federal Correctional Institution, Fort Worth, Texas, a co-correctional prison. Her chief concern is the family and marriage relationships of residents and she serves as Marriage and Family Consultant.



National Catechetical Directory

Youth programs need a variety of approaches

By Msgr. Wilfrid H. Paradis and Sister Mariella Frye

One of the most challenging tasks of the Church has been to provide religious education for youth.

Chapter Nine of the National Catechetical Directory describes the concept of a total ministry to that age group.

"RELIGIOUS EDUCATION of youth is most effective when undertaken within the broad context of a total ministry to youth, and when it is perceived by youth as being a component of such a broad ministry.

"This ministry, because of the diversity of needs among the young, requires a total approach. This is achieved by the fruitful collaboration of many ministers, each fully conscious that his or her own expertise is an essential contribution to the whole process.

"In the widest possible use of the word it can be said that everything that workers with youth do is in some way educational. This includes, but is not only, religious education. These workers provide the area for an extensive range of experiential education.

"UNDER THEIR auspices the lessons of home, school and the peer group are translated into living in a wholesome environment which pays heed to the wisdom of the years while encouraging the young person's desire for new approaches and personal expression.

"Youth directors and their associates are religious educators. Some communication of content and much value clarification result from their programs.

"Nevertheless,, the major religious educational thrust of most of their programs is not in that area. Community building and service are the major religious educational objectives of their programs.

"THEY ARE also religious educators in another sense. Through their programs, activities and organizational structures youth have an opportunity to worship God, to consider possible religious vocations, to learn the meaning of Christlike charity, to become people of prayer and to grow both spiritually and personally.

Further, many programs in the social action sphere demonstrate visibly and prudently to youth that the Church is vitally interested in the issues of the day which are of concern to young people."

The Directory then gives general principles for adolescent religious education stating: **"Adolescent Religious Education.** The dimensions of message, community and service must be worked into a variety of models to meet young persons at their various stages of development and different levels of perception. (General Catechetical Directory (GCD), 83-4.)

"ADOLESCENCE IS the time for a comprehensive presentation of Catholic faith and morals meeting the standards of good high school education. Youth programs require a variety of approaches.

"These varieties need to be considered by the community, leaders of a parish, and Catholic schools in the preparation of social, recreational, and apostolic programs as well as retreats and other spiritual development programs.

"Official and authoritative teaching should be clearly taught and understanding given to the role of theological investigation and scholarship in the life of the Church. (GCD, 88)

"AT THIS time when values are becoming more and more interior and personal, students are to be led to understand and appreciate Christian truth not as something remote but as God's revelation that should touch the deepest reaches of the human person and provide the opportunity for a faith-filled response.

"Teaching contributes witness and commitment that inspires as well as providing information to young persons.

"Communicating the Christian message to the young person also requires the best of educational methods and structures.

"MANY STRUCTURED prayer experiences that combine the proper use of group experience with sound Catholic teaching make a particular contribution to the spiritual development of young people.

"Private experience with prayer in all its forms goes hand-in-hand with prayer in community if the young person is to develop a personal and mature relationship with God."

Do you see this as an effective approach to youth?

Please submit your reactions and recommendations to: Catechetical Directory, U.S. Catholic Conference, 1312 Massachusetts Ave., N.W., Washington, D.C. 20005.

This is the 16th of 17 articles adapted from the text of the first draft of the "National Catechetical Directory". This Directory is being designed to assist in the teaching of religion to all Catholics in the United States today.

You are encouraged to submit observations and recommendations on every aspect of the proposed document.

The final article in this series will be published in the issue of July 17. All recommendations and suggestions will be considered by the national office of the Catechetical Directory in Washington, D.C.

"The National Catechetical Directory", when completed, will present authoritative and up-to-date teaching on all aspects of the Church and the faith necessary for religious education.

Insights in Faith

THE BIBLE

September 1, 1975 — August 30, 1976
Schedule

Old Testament

September 1, 1975
PATRIARCHS: GOD CALLS ABRAHAM -- The response of Abraham to the promise of God becomes the touchstone against which the response of His children is to be measured.

September 8, 1975
PATRIARCHS: THE STORY OF JOSEPH AND THE FORMATION OF A PEOPLE -- Salvation history began with the call of Abraham (discussed the previous week) and the emergence of the 12 tribes that would one day comprise the people of God. Preparations for the sojourn in Egypt, Joseph's sale into slavery, and the oppression of the Hebrews will be discussed.

September 15, 1975
MOSES --
a. Who was Moses?
b. What happened at the Exodus? (including the ten plagues)
The liberation of Israel from bondage in Egypt under the leadership of Moses. What archaeology has learned about the Exodus.

September 22, 1975
COVENANT --
a. Moses at Sinai — Covenant made, Ex 19-24
b. Covenant Renewed, Ex 32-34
God takes a people to Himself and they respond. The covenant instrument is a symbol of this interrelationship.

September 29, 1975
WANDERING --
a. Feeding in the Desert, Ex 16-18; Nm 11
b. "Not by bread alone...," Dt (living by "word")
God's providential care of His people is shown as they prepare to enter Canann. They are forged through trials and hardship into an emerging, self-conscious nation--but still without a land to call their own.

October 6, 1975
CONQUEST --
a. Joshuah; quick, superficial conquest
b. Judges; slow, painful consolidation (human weakness — cf. Samson)
United under Joshuah, the Israelites are a strong, conquering people. Splitting up into individual tribes weakens them. Tribal rivalries threaten from within, the Philistines from without.

October 13, 1975
TRANSITION TO KINGSHIP --
a. Samuel and Saul
b. Saul and David
Samuel turns the tide by uniting the tribes under a single head--Saul, the first king of Israel, turns out to be a tragic figure and is replaced by David.

October 20, 1975
SOLIDIFYING KINGSHIP --
a. David to Solomon
b. Solomon and Temple
Solomon turns to internal development of kingdom, establishes a bureaucracy and engages in commerical and building enterprises, including construction of Temple. In the process he sows the seeds of civil war.

October 27, 1975
LITURGY IN ISRAEL --
a. Moses and Tent in *Exodus*
b. Some Royal *Psalms*
From the earliest days, Israel had a liturgy centered about the Ark of the Covenant enshrined in the Tent of Meeting. Yahweh's praises were sung in a form known to us as psalms. Beginning with Solomon, the liturgy of Israel became centered not on the Ark but on the temple.

November 3, 1975
DIVIDED KINGSHIP --
a. Some major figures (kings) in north
b. Major kings in the south
After Solomon's death in 926, the 10 northern tribes seceded from Judah and formed the Kingdom of Israel. After two centuries of rather dismal existence, it was wiped out by the Assyrians in 722. The kings of the south rather consistently ignored this lesson of history.

November 11, 1975
EARLY PROPHETS OF RELIGIOUS REFORM --
a. Elijah
b. Elisha
These two rather strange and heroic characters tried to stem the tide of encroaching paganism in the northern kingdom, fearlessly opposing the ambitions of Jezebel.

November 17, 1975
EARLY HISTORICAL WRITING IN ISRAEL --
a. Yahwist History
b. Elohist History
The complex nature of the Torah (Pentateuch) will be examined. It took about eight centuries to achieve its present form. Of the four major traditions included in it, the Yahwist and the Elohist are the earliest.

November 24, 1975
THE YAHWIST ACCOUNT OF CREATION AND THE FALL (Gn 2:4b-3) -- In these chapters the Yahwist authors give, in typical story style, their answers to some perplexing problems of human existence.

December 1, 1975
CLASSICAL PROPHETS IN THE NORTH --
a. Amos
b. Hosea
Amos and Hosea were the only two 'literary' prophets who preached in the north. Amos is known as the prophet of divine (social) justice and Hosea as the prophet of divine love.

December 8, 1975
CLASSICAL PROPHETS IN SOUTH --
a. Isaiah
b. Jeremiah
Isaiah, a nobleman, attempts to stave off national disaster under Ahaz and Hezekiah. A century and a half later Jeremiah's similar attempts are of no avail and Jerusalem falls to the Babylonians (587 B.C.).

December 15, 1975
SPECIAL CHRISTMAS ISSUE -- To be announced.

December 22, 1975
PROPHETS DURING BABYLONIAN EXILE --
a. Ezekiel
b. Second Isaiah
In exile Ezekiel strives to hold the people together, to preserve their identity in a pagan land. Second Isaiah fortells the end of the exile and introduces the 'Servant of Yahweh.'

December 29, 1975
HISTORICAL WRITING DURING EXILE --
a. Deuteronomic History
b. Priestly History -- Creation account of Gn 1:1 - 2:4a
Deuteronomic History, compiled during the Exile, is a national examination of conscience, a theological interpretation of Israel's approximately 700-year history from Joshuah to the Exile. During this same period the Priestly authors combined pre-existing traditions with their own and edit the Torah prefixing their creation account as a sort of solemn introduction.

January 5, 1976
IN THE FOOTSTEPS OF JEREMIAH --
a. Baruch
b. Lamentations
These two relatively late books, written in the spirit of Jeremiah, reflect the heartbreaking situation which followed the destruction of Jerusalem.

January 12, 1976
EMERGENCE OF THE INDIVIDUAL --
a. Book of Proverbs (invitation to the individual to pursue wisdom)
b. Book of Sirach (continues along same line)
These are two examples of the Wisdom literature of Israel enshrining the humanism of the sages.

January 19, 1976
PROBLEMS IN RELATIONSHIP OF INDIVIDUAL TO GOD AFTER EXILE--
a. Job
b. Ecclesiastes (Qoheleth)
The author of Job wrestles with the problem of divine justice, the suffering of the innocent, and retribution. The author of Ecclesiastes tackles the broader problem of happiness and the meaning of human existence.

January 26, 1976
CONCERN FOR THE SURVIVAL OF THE PEOPLE AND FOR WORSHIP --
a. I and II Chronicles
b. Ezra and Nehemiah
A post-exilic author writes another history of Israel from another theological viewpoint with emphasis on the liturgical life of the people. He offers valuable information on the situation which prevailed after the return from the Exile.

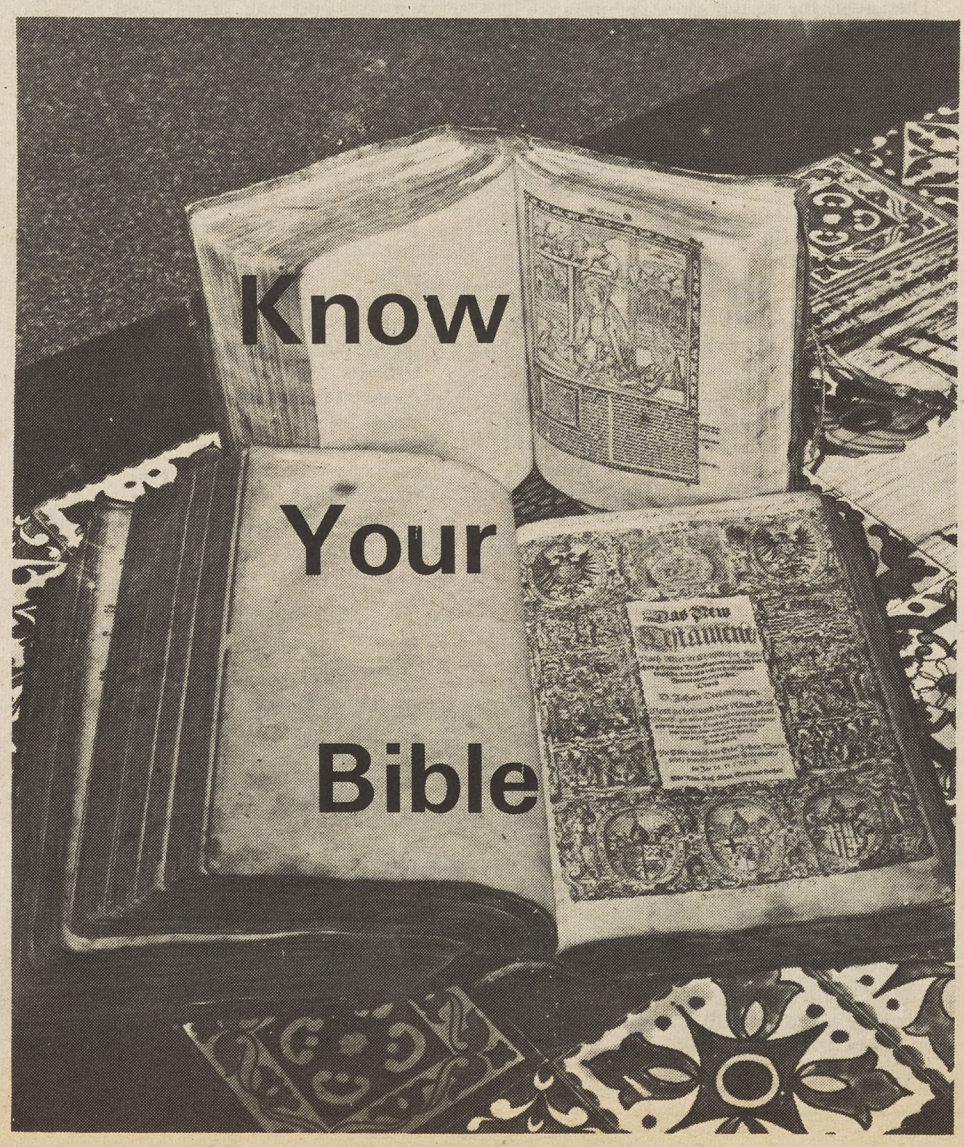
February 2, 1976
OPENNESS TO THE NATIONS --
a. Ruth
b. Jonah
Two post-exilic works were written to combat a narrow, nationalistic view of salvation and to stress God's universal will to save.

February 9, 1976
STIRRINGS OF MYSTICAL THOUGHT AND PRAYER --
a. Song of Songs
b. Collection of Psalms (prayerbook of the people)
These are sublime examples of religious poetry, with the Song of Songs giving exquisite expression to the love affair between God and His people.

February 16, 1976
HISTORY OF PERSECUTION --
a. I Maccabees
b. II Maccabees
In the late second century B.C. a neurotic tyrant named Antiochus Epiphanes IV tries to wipe out the Jewish religion. These books tell of the successful resistance put up by the people under the leadership of Judas Maccabee and his brothers.

February 23, 1976
EMERGENCE OF BELIEF IN AFTERLIFE --
a. Daniel
b. Wisdom
The book of Daniel was written to bolster the courage of the people during the aforementioned persecution. The author of Wisdom attempts a sort of synthesis of Jewish wisdom and Greek philosophy showing, however, the superiority of the former. Both books express, for the first time in the Old Testament, a belief in eternal retribution.

March 1, 1976
POWERFUL HEROINES OF ISRAEL --
a. Judith
b. Esther
These are two fictional stories of the *haggadah* type written to illustrate the benefits deriving from unswerving faith in Yahweh no matter what the apparent odds.



And the word was made flesh...

On pages 8 and 9 this week we publish the complete schedule of articles on the Bible in the 'Insights in Faith' series. Readers may wish to save these pages for future reference in planning their study in conjunction with the articles.

New Testament

March 8, 1976
FORMATION OF THE GOSPEL TRADITION -- The New Testament has been described as the result of the early Church reflecting upon its own beginnings under the inspiration of the Holy Spirit. The Apostles in the early Church carefully guarded and passed on what Jesus had done and what He had taught for the salvation of men. The evangelists and sacred authors committed certain of these things to writing as they had been taught, explained and applied by the Apostles and the apostolic Church.

March 15, 1976
A TIME OF GREAT EXPECTATION -- Palestine at the time of the birth of Christ was alive with expectations of a Messiah. Messianic prophecies were distorted, however, by the prism of self-interest and nationalism and covered the spectrum from a kingly Messiah of the line of David to a priestly Messiah of the line of Aaron. Jewish religious crosscurrents dominated by Pharisees, Saducees, Zealots, and Essenes had a profound effect upon the response to Jesus' proclamation and ministry and were deeply interwoven with the events that led to His passion and death.

March 22, 1976
INFANCY OF JESUS --
a. Matthew
b. Luke
The authors of the so-called Infancy Gospels build on a simple historical substratum to construct two quite different theologies of the Incarnation and to introduce the major themes of their Gospels.

March 29, 1976
KEY ELEMENTS IN JESUS' MESSAGE (1) --
a. Sermon on the Mount
b. Other Sayings of Jesus
Jesus preached the coming of the Kingdom. Matthew's Gospel develops this theme in five long synthetic discourses of Jesus. The first of them lays down requirements for entrance into the kingdom.

April 5, 1976
KEY ELEMENTS IN JESUS' MESSAGE (2) --
a. The proclamation of the kingdom
b. Parables I
c. Parables II
The literary form called parable will be discussed: its peculiar characteristics; the reason Jesus used this form of preaching.

April 12, 1976
SPECIAL EASTER ISSUE -- To be announced

April 19, 1976
JESUS AND OTHERS (1) --
a. Relationship to John the Baptist
b. Relationship to Pharisees
The Gospels reflect a conflict of sorts in the early Church between Christians and followers of the Baptist. Jesus's conflict with the Pharisees reflects His rejection of legalistic pseudo-religion.

April 26, 1976
JESUS AND OTHERS (2) --
a. Relationships with Women
b. Relationships with the Twelve
The Gospels, especially Luke, portray Jesus' delicate regard for women in an age when women were not treated very delicately. In His relationships with the Twelve He appears as leader, friend, patient teacher, and former of community.

May 3, 1976
MIRACLES OF JESUS --
a. Healings
b. Raising to Life
The miracles of Jesus were an essential part of His ministry, victories over the forces of evil, signs pointing to His own identity and the nature of His messianic work.

May 10, 1976
GLORIOUS MANIFESTATION DURING EARTHLY LIFE --
a. Baptism
b. Transfiguration
These are two mysterious passages couched in apocalyptic imagery in which the early Church proclaimed its faith in the divine sonship of Jesus.

May 17, 1976
JESUS' MANIFESTATION OF POWER DURING EARTHLY LIFE --
a. Victory over Storms
b. Cleansing of Temple
The so-called nature miracles were also victories over Satan in a world in which adverse natural forces were thought of as instruments of the evil one. The cleansing of the Temple points up the importance of worship in spirit and truth and the replacement of the material temple by the glorified body of the risen Lord.

May 24, 1976
JESUS IN THE DESERT --
a. Temptation
b. Feeding of Multitude
Jesus, the new Israel, is tempted—but victorious—in the desert. Later, as the New Moses, He feeds the people in the desert—a forecast of the Eucharistic meal of the new People of God.

May 31, 1976
JESUS' CAREER TOWARD CLOSE--
a. Last Supper
b. Trial and Crucifixion
Jesus institutes the sacramental memorial of His death and goes forth to give His life for the salvation of humanity.

June 7, 1976
RESURRECTION OF JESUS --
a. Matthew and Mark (Galilee focus)
b. Luke and John (Jerusalem focus)
The accounts of Jesus' post-resurrection appearances have come down to us in several variant traditions built around a basic occurrence. What was that occurrence?

June 14, 1976
EVANGELISTS AS THEOLOGIANS (1) --
a. Matthew
b. Mark
Matthew's theology is complex. It presents Jesus as the Messiah, the new Israel, the new Moses, and develops the theme of the Kingdom in five booklets. Mark is the 'pre-Paschal' Gospel, portraying Jesus as He appeared to people before the dawn of Easter faith.

June 21, 1976
EVANGELISTS AS THEOLOGIANS (2) --
a. Luke
b. John
For Luke, Jerusalem, the Holy City, is the overriding theme. Within it, he develops several sub-themes: it is the Gospel of universal salvation, of the Spirit, of great pardons, of prayer, of peace, of joy, of renunciation. John gives us the fruit of almost 70 years of reflection on the mystery of Christ and the Church. It is the Gospel of signs and of glory, the sacramental Gospel *par excellence*.

June 28, 1976
EARLY CHURCH HISTORY --
a. Pentecost
b. Early Spread of Church
The Acts of the Apostles should be called rather 'the activity of the Holy Spirit.' A companion volume to the Gospel of Luke, it takes up where the latter leaves off—in Jerusalem, and shows the Spirit guiding the Church and its message 'even to the ends of the earth' (1:8).

July 5, 1976
PAUL --
a. His Conversion
b. His Preaching Career
This dynamic personality was the man most responsible, after Jesus, for the development of the Christian movement and its theology in the first century. He evangelized the countries known today as Cyprus, Turkey, and Greece before his martyrdom in Rome.

July 12, 1976
PAUL AND CORINTH --
a. 1st Corinthians
b. 2nd Corinthians
Paul's stormy correspondence (at least four letters) with the Church he had founded at Corinth gives a fascinating glimpse into the struggles of a young Christian community in a thoroughly pagan city.

July 19, 1976
PAUL AND JEWISH LAW --
a. Galatians
b. Romans
Perhaps the central issue confronting the primitive Church was the relationship between the Christian 'way' and the Mosaic Law. Paul championed the cause of the freedom of Christians from the prescriptions of that law.

July 26, 1976
PAUL AND EXPECTATION OF THE END --
a. Expectation Strong: I (and II) Thessalonians
b. Paul Content to Wait: Philippians
The first Christians had differing views of the glorious return of the risen Lord, but it would seem from the authentic letters of Paul that he shared the general expectation of a fairly imminent Second Coming.

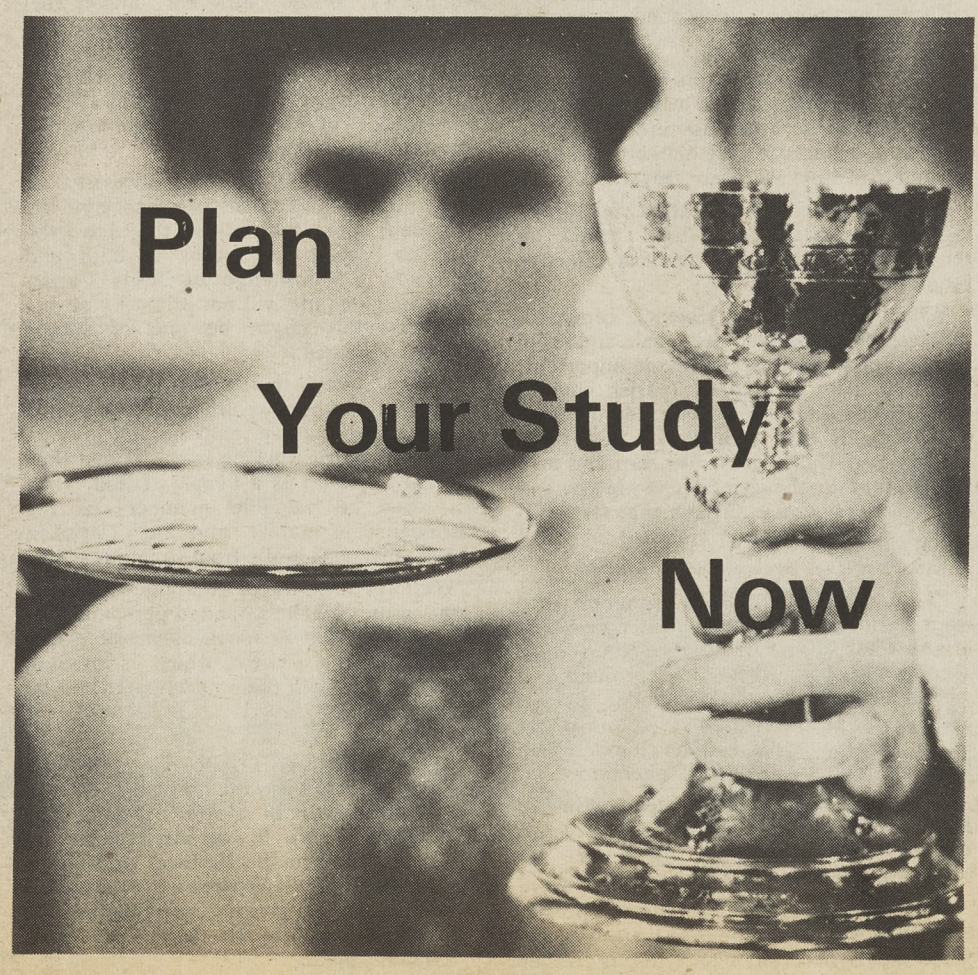
August 2, 1976
IN THE FOOTSTEPS OF PAUL --
a. Colossians
b. Ephesians
These two letters, whose direct Pauline authorship has been seriously questioned, represent a magnificent development of his theology in the areas of Christology (the cosmic Christ) and Ecclesiology (the 'Mystical Body' of Christ).

August 9, 1976
THE CHURCH PRESERVING SOUND TEACHING AND MORALITY --
a. Pastoral Epistles (I & II Timothy; Titus)
b. James
In these relatively late letters we meet a Church become bourgeois, hanging on to tradition, developing a more stable structure, growing in upon itself.

August 16, 1976
GROWTH IN HOLINESS AMID PERSECUTION --
a. 1 Peter
b. Hebrews
1 Peter has been called the finest introduction to the teaching of the early Church, a beautiful baptismal catechesis. Hebrews, of unknown authorship, tries to bolster faith in the face of persecution and apostasy, inculcating confidence in Christ the eternal High Priest.

August 23, 1976
ATTITUDES TO COMING OF CHRIST --
a. II Peter
b. Apocalypse
By the time II Peter was written (ca. 80) expectation of the Second Coming had faded to such an extent that the author had to insist that it would really happen. In the Apocalypse (Revelation) the author reassures his beleaguered fellow Christians that the risen Lord is with the Church and will eventually triumph over the forces of evil.

August 30, 1976
TRADITION OF JOHN --
a. Epistles
b. Apocalypse
Only the first of the three Johannine epistles is of major import. In the tradition of the Last Supper discourse of the fourth Gospel, it is a magnificent commentary on the 'one' command of Christ, the command to love. The Apocalypse shows us the victorious Lord loving his struggling Church and leading it to ultimate triumph.





Good News to the Sick

Tender loving care teaches about life and love

By Father Donald McCarthy

The priest visiting in the hospital room was pressed for time. Preparing to leave, he asked the patient, "Would you like to have a prayer?"

"Sure, Father," he said, "if it will make you feel better."

OBVIOUSLY THIS patient, who responded with disarming simplicity, was saying something about his attitude toward his sickness. He appreciated the priest's visit but was a bit embarrassed at being "prayed over." Perhaps he thought of prayer only in terms of asking for a miracle or as a kind of last resort in serious illness.

The Good News that Jesus brought to the sick sees human suffering in a richer context than miracle cures or last rites. Jesus taught that human life prepares people for eternal life. "My kingdon," he told Pilate, "does not belong to this world" (John 18:36).

Human suffering can play an important role in spiritual growth. As an unmistakable indication of the fragility of human health and the contingency of one's span of earthly years, sickness speaks of the Paschal mystery: death and resurrection.

HUMAN PERSONS exult in freedom and self-determination. Yet freedom comes from God and should lead to Him. The confinement and inconvenience of sickness speaks a wordless language by restricting freedom and predicting an eventual climax when earthly freedom will be transformed into eternal freedom.

No man or woman is an island. Sickness dramatized the interdependence of people, the need for love and compassion. To receive tender loving care teaches the sick about life and love. Many a sick person has learned that it is even more blessed to give than to receive and has acquired a new sensitivity to interpersonal relationships.

Yet sickness still remains a blessing only in disguise. Jesus ministered to the sick very directly with His healing power. The health ministry of responsible physicians and nurses, of research scientists and laboratory technicians, continues that direct ministry with human resources.

THE BIBLICAL directive to use one's talents rather than bury them bears fruit in continuing medical progress. However, the unavoidable experience of sickness and eventual death are redeemable. The Good News of Jesus teaches His people to glorify God in sickness and in health.

Through His suffering Jesus could say to the Father, "I have given you glory on earth by finishing the work you gave me to do." (John 17:4)

Human utopias have always eliminated suffering. A utopian world of faith might well also eliminate suffering. But Christian faith understands our real world to be a broken world, one that needs redemption, one where the mystery of evil, suffering, and death do abound. The Good News can only offer pie in the sky to those who will do the baking on earth in the midst of evil and suffering.

AN ARTIST may fondly speak of his masterpiece as a labor of love. Jesus intends each human life to become a masterpiece of the labor of love. In its document on the Church Today the Second Vatican Council reminded us that "the new command of love is the basic law of human perfection and hence of the world's transformation." (No. 36)

The transformation of suffering can only be effected through love. One can often love God more purely when suffering than when well.

If sickness occasions deeper love of God it has served a redemptive purpose. If sickness occasions bitterness, resentment, and anger against God it needs to be redeemed. Ministry to the sick can assist that redemptive process.

SIMPLY VISITING the sick speaks of the sick person's worth, the love that has not abandoned him, and the very real need that he is experiencing because sickness is a burden. Visiting the sick in the name of Christ expresses in addition the redemptive value of illness.

Hence the priest who offers to pray with the sick person intends to convey a rich faith-meaning by his action. Unfortunately such a meaning often needs to be expressed frankly and openly.

The new Rite for Anointing of the Sick conveys this richer meaning. In the former use of this sacrament often the impression was left of a final act of oblation, the last anointing almost as if in preparation for burial. The present ritual entrusts the sick person to the grace and power of Jesus Christ: it expresses the redemptive role of human suffering in union with Him.

"THROUGH THIS holy anointing," the priest prays, "may the Lord in his love and mercy help you with the grace of the Holy Spirit."

Christians can well support one another in the ministry to the sick. Family, friends, and nursing personnel should share in these anointing prayers.

But even outside the sacramental situation, ministry to the sick will always rank highly in the ministries of the Church. No wonder we feel better when we pray with the sick.

ABOUT THE AUTHOR — Father McCarthy is an expert on medical ethics. He has recently finished his work in a special program at the Institute of Religious and Human Development at the Texas Medical Center in Houston. He contributes special features to the Universe Bulletin in Cleveland, Ohio and the Catholic Telegraph in Cincinnati.

Mental and Physical Handicaps

We throw away people —God's wounded ones

By Father Edmund S. Borych

Would you not agree as does Alvin Toffler in **Future Shock** that our society could be described as a "throw-away society"? We make things especially to be thrown away—towels, plates, bottles, toys and even disposable dresses. With this throw-away mentality do we also want to include people?

We throw away people with almost the same efficiency as we throw away objects. We throw them away by labeling them with such names as mentally retarded, as well as the mentally and physically handicapped. Throughout these reflections we will make reference to these handicapped persons by referring to them as the wounded person.

WE HAVE formulated powerful, if unstated, rationalizations for throwing people away. They are this way because it is God's will, or because they are paying for their sins, or because they did not work hard enough and thus were not rewarded.

Sometimes our rationalizations for throwing people away are falsely based on religion. And those are the most effective rationalizations of all.

What must be understood, repeated, reflected on and prayed over again and again is that every person is sacred and important. The local faith community (parish church) that provides for these wounded persons speaks loudly that each person has worth and dignity. The interest, concern and love shown says to the family and the person himself that we are a Church that stretches out its hands in a warm embrace for all of God's people.

IN A CHURCH-related program the wounded person becomes an accepted part of the total faith community. The veil of secrecy and shame that often surround and smother the family of a wounded person disappears. They have a place in the larger world; they have a place in the church where they are wanted, loved and understood.

They have their rightful place within the faith community of which they are an integral part. They can no longer be considered second class citizens.

It is not enough to tell the wounded person that God loves him. If he is to learn this, we must experience God's love through other people. If he vividly experiences love in the atmosphere of the Church, he may come to understand that if these people love, so must God.

WE CAN discover in the wounded person a world of simplicity, purity and goodness. More than this we can discover Jesus in them, Jesus radiating goodness, Jesus meek and humble, and sometimes Jesus suffering and in agony.

There are many examples, countless actions and gestures which have shown that when the wounded person says the name of Jesus they know of whom they speak.

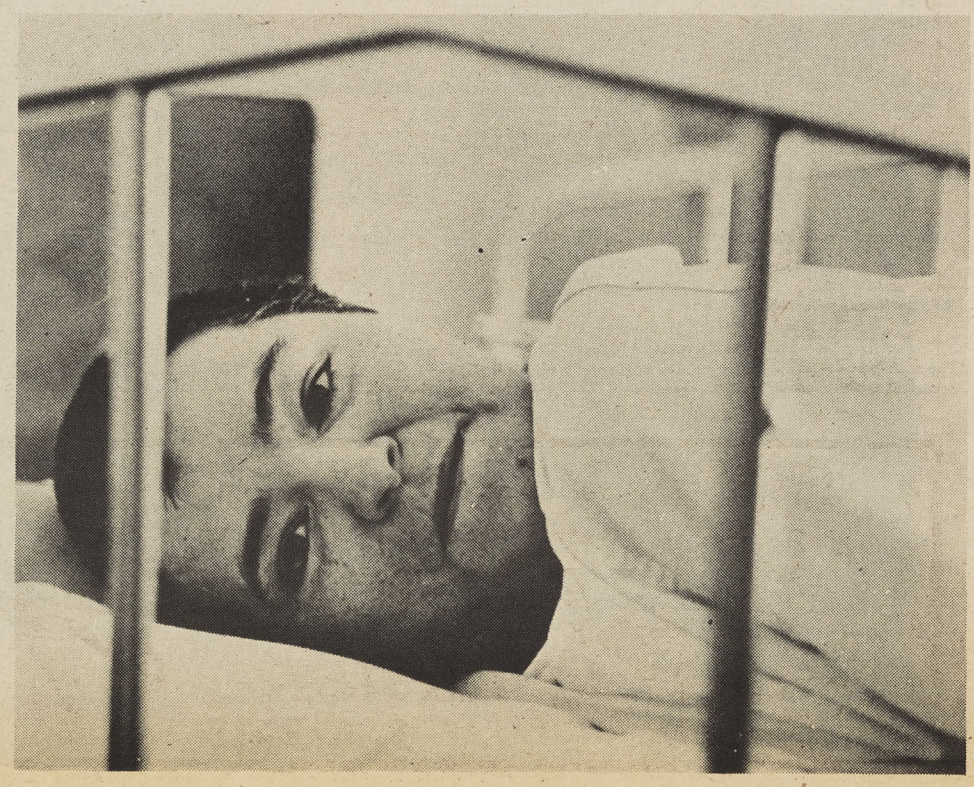
One of the greatest sufferings of the wounded is to feel "different" and to feel "useless". They need friends who will help them to discover their own personality and their place in society, friends who will love them and respect them. But most of all they need the love of God which they will discover through these friends.

IF A SPIRITUAL life is a necessity for every man, it is especially necessary for the wounded. Along with others they have the right to receive the truths of faith and especially a knowledge of Jesus Christ. Their religious life will not primarily be one of action but might be one of simple reflective silence.

Do we believe that within the wounded there are riches and wealth of the Spirit? It is to the degree that we really believe in them and in the Spirit working in them, that they will truly rise up as a People of God. They will then be valuable members of the Christian Community and the Christian Community will profit from their presence.

We have the task of creating welcoming communities for the wounded person and of integrating them as much as possible into the life of the Church which is missing something without them and is enriched by their presence.

ABOUT THE AUTHOR—Father Borych heads the Pastoral Ministry to the Handicapped in Detroit, Mich. His activities both in the Archdiocese of Detroit and in the National Apostolate for the Mentally Retarded have been an impetus for greater participation in programs geared for the retarded and handicapped.



Talking Point—Spanish-speaking Synod vote

The voiceless Church makes itself heard

By Father Luis Bernal

This article by Father Bernal appeared in the "Southern Cross" in Spanish last week. It is felt of sufficient importance to be translated into English, as it deals with the controversial question of the large Spanish-speaking vote in the recent RAP-Up sessions of the diocesan Synod.

I write on the Synod because it is necessary to reply to comments that distort the truth and create confusion.

When a community is voiceless no one takes it seriously and no one attacks it. But just let "the voiceless Church" speak and the "privileged" begin to protest. They wish to have the only voice and the power.

THE SPANISH Catholic community in the Diocese of San Diego has begun to cry out its faith, especially in the Synod, and is not under attack. Many so-called "Catholics" profess union and charity, but when the chips are down they destroy others.

It is said that in the "Speak-up sessions" the Spanish-speaking who attended had a low "response level". Can it be proved that the 18,000 who attended were a majority of English-speaking persons? If so, how can it be explained that they were reduced to 3,000 in the RAP-Up sessions?

The Synod Office has declared that the racial group was unidentifiable in the Speak-up sessions and that everything was in English, without any distinction, because there was no way to prove how many were Spanish-speaking or English-speaking, and that any count would have been unsure.

THERE IS NO reason to say that the Spanish-speaking people didn't respond. The truth of the matter is that many Spanish-speaking people formed groups of their own or joined English-speaking groups and expounded their ideas, needs, criticisms and petitions. In the first cycle of the Synod they remained unknown and are thus accused of "not responding to the Church."

To remedy this situation the Synod Board was asked to make a special procedure for the RAP-Up sessions that would permit the Spanish-speaking to identify themselves and operate according to their own methods. Government census says that there are more than 355,000 Spanish-speaking people in the four counties and as such are the majority in the Catholic diocese.



Spanish-speaking RAP-Up session in a home

> "If we (the Spanish-speaking) work anonymously for our Church we are accused of 'absence'. If we use 'voice' in the Synod we are accused of 'multitude'. We are 'damned if we do and damned if we don't'."

If we work anonymously for our Church we are accused of "absence." If we use "voice", in the Synod we are accused of "multitude." We are "damned if we do and damned if we don't."

THIS GROUP HAS its own culture which is essentially community oriented and humanizing. It does not allow artificial structures, fixed hours or mechanical rules; nor preprogramming that tends to destroy human dignity. For this reason the RAP-Up sessions were allowed any way desired.

This method was found to be so in accord with human dignity and liberty that even the English-speaking who attended asked for it. We can't understand why the rule remained.

Sister Sara Murrieta made the following affirmation (SC, June 12): 1. The Spanish-speaking did not discuss the pros and cons on the ballot as they appeared in the original English; 2. That they gave a vote of confidence to the commissions.

THESE ARE THE reasons why Sister Sara said what she did:

1. Anyone attending the meetings of the Synod Board and directors found those same pros and cons on the ballot to be of little ideological value, so much so that it was resolved to remove them for the next voting.

For this reason the Spanish-speaking did not wish to limit their liberty of action by imposing prefabricated ballots, but rather discussed pros and cons more in agreement with their necessities, in a more free and authentic manner, less enslaved to papers and rules.

2. A vote of confidence was given to the commissions because the Spanish-speaking are not so foolish as to believe that all the details and small talk that resulted from the groups of parishioners will be converted into laws of the diocese. They know that the will of the people is worth much but that it will be selectively examined by the commissions and decided upon by the bishop.

THAT IS WHY the Spanish-speaking not only have faith in God but also in man in spite of his failings. They have confidence in the work of the commissions and the bishop. Don't the English-speaking have this same faith?

All the votes of the Spanish-speaking were responsible votes. These people (including the 1,000 that voted in churches) discussed the ideas of the Synod in the Speak-up sessions, studied them again in the Narrative Summaries, and again in the ballot instructions.

They were debated for hours in parish halls, in house meetings, in movement meetings, etc. Pros and cons were given and objections noted and signed. There are more than 12,900 signatures on file.

ALL OF THIS inspite of what any sociologist knows: Namely, that we Latins don't need to review the same idea as many times. The mental quickness native to us is intuitive to the extraction of values of importance without sitting around a table nor being subject to parliamentary methodology, the counting of minutes, or being hemmed in by rules.

Sister Sara is not casting any shadow over the history of the Church but rather she is casting light, the light of justice, when she says that "the Spanish-speaking expect that which they have a right to in the diocese."

Everyone knows that the real "quality" of Christianity lies not in the "few" or many but (1 Corinthians 12) in the charity and love in us which is by no means manifest in those who seek to segregate the Spanish-speaking.

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All subscribers of the "Southern Cross" have received an envelope in the mail in the past week requesting the $3 half-annual subscription fee.

It would be appreciated if this could be paid promptly, so that the funds flow in to credit your parish for its participation in the "Southern Cross" circulation plan.

The "Southern Cross" has managed to maintain the subscription price and the rate to parishes at the same level for the past four years, in spite of considerable increases in the cost of printing, paper and postage.

Our management and production was recently judged as "one of the most efficient in the Catholic press" by the business manager of the National Catholic News Service who spent several days here examining the operation of producing the weekly newspaper and getting it to our 43,600 subscribers over four counties and 175 parishes.

Your help in returning the subscription envelopes keeps the operation running smoothly and efficiently.



RELEASE OF LOVE—They opened their hands at the Home of Guiding Hands, Lakeside, Sunday and released their message "We love you, HGH" written on each balloon. The occasion was the dedication of new facilities for the residents, who are the retarded of all ages. At an ecumenical ceremony Msgr. John R. Portman represented the Catholic diocese. The Home is mainly a Lutheran project.—SC photo

Escondido Squires honored twice at state convention

The Msgr. James Lawlor circle of Columbian Squires, Escondido, was twice honored last month at the Squires' annual statewide convention in Anaheim.

John Lamme, a chapter member of Resurrection pariah, Escondido, was elected state parliamentarian; and the Escondido chapter got the bid for the 1976 convention, to be held next June.

The Squires, the official junior order of the Knights of Columbus, dedicated the convention program to a joint celebration of Holy Year.

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. — Amen.

IMMEL, Jerome C. Husband of Kathleen M. Immel, father of Laureen Hiner, Philip J., Kevin J., Gregory P. and Jerome C. Immel, Jr., also four grandchildren. Requiem Mass, July 2, Mission San Diego de Alcala.

Goodbody's Blvd. Chapel

KNAPP, Harry T., II. Husband of Susan B. Knapp, father of Harry T. Knapp III, Eleonor A. Petersen and Suzanne Knapp, son of Mary Knapp, also four grandchildren. Requiem Mass, July 4, St. Joseph's Cathedral.

Goodbody's Ivy Chapel

SAMANO, Baltazar B. Husband of Emilia Samano, father of Edward and Baltazar Samano, Jr. and Virginia Martinez, also nine grandchildren and four great-grandchildren. Requiem Mass, June 30, St. Jude's Shrine.

Goodbody's Ivy Chapel

IRACI, John. Mother of Joseph Iraci and Mary Ciarovino, also one brother in Italy and six grandchildren. Requiem Mass, July 2, Blessed Sacrament Church.

Goodbody's Blvd. Chapel

MC DONALD, Leo J. Husband of Agnes McDonald, brother of Paul McDonald and Mrs. Lilian Kolb. Requiem Mass, July 1, Our Lady of Angels Church.

Goodbody's Ivy Chapel

SEAVELLO, Dominick. Husband of Irene Seavello, father of Joseph, Dominick, David, Robert, John, Michael and Stephen Seavello, Catherine Seavello and Mary Ann Martinez, brother of Catherine De Scisciolo, also one brother, three sisters, 28 grandchildren and two great-grandchildren. Requiem Mass, July 2, Our Lady of Angels Church.

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Bicentennial—the Church in California

Padre Serra plants the Faith, July 16, 1769

ONE NATION UNDER GOD ☆ 1776-1976 ☆

By Father Maynard Geiger, OFM

In this Bicentennial article Father Geiger, for the last 40 years the archivist-historian at Mission Santa Barbara, describes the settling of present-day California. Colonization paralleled, but was distinctly different, from development of the Atlantic seaboard. He is a noted authority on Padre Junipero Serra who first brought Christianity here by founding Mission San Diego de Alcala, the first of 21 Franciscan missions running northward along the Pacific coast, on July 16, 1769.

The Altantic and Pacific shores were both populated by non-Indians in 1776. But the differences between the two colonial areas in political viewpoints, religion and language, and the vast physical separation by mountain ranges, deserts and plains, would have justified saying: "Never the twain shall meet."

Catholic Christianity in the present state of California took root on July 16, 1769, when Padre Junipero Serra planted the cross on a hilltop above San Diego harbor.



Mission San Diego de Alcala



Padre Junipero Serra

CONTRARY TO a commonly held opinion, Spain did not come to California primarily to plant the Catholic religion. She moved in to create a buffer state for New Spain (today Mexico) against the threat of Russian aggression from the north.

In the process, however, she also wished to implant the Catholic faith among the natives and to civilize them on the Spanish pattern. This work was given to the Franciscan missionaries of the College of San Fernando, Mexico City, who were already laboring in Lower California (the peninsula, which is still a part of Mexico).

The king of Spain and under him his American viceroys controlled the Church in all external affairs—a situation totally alien to our subsequent national tradition of complete separation of Church and state. And missionaries had to conform to this arrangement.

THE GOVERNORS were also military men. Padre Serra, as Franciscan superior in California, lived at Carmel near Monterey, close to the governor's headquarters. Each mission was guarded by a corporal and five soldiers, one of whom was in charge of the mission's economic affairs.

By the end of December, 1776, seven missions had been founded: San Diego, July 16, 1769; San Carlos, Monterey-Carmel, June 3, 1770; San Antonio, July 14, 1771; San Gabriel near present Los Angeles, Sept. 8, 1771; San Luis Obispo, Sept. 1, 1772; San Francisco, Oct. 4, 1776, and San Juan Capistrano, Nov. 1, 1776.

There were no civilian settlements, but three presidios were founded along with the missions of the same name at San Diego, Monterey and San Francisco.

THE EARLY MISSION buildings were crude frontier establishments. The churches, living quarters, work shops, storage rooms were built of unhewn timber with thatched roofs and hard dirt floors. Soon adobe began to replace the wood-and-dirt structures.

These early missions stretched along 600 miles of coast from San Diego to San Francisco. The principal road connecting them was called El Camino Real.

The Indians of these missions were nomadic peoples with no literature or agriculture. They lived from the bounty of the land and the sea alone. Most of the time men went about entirely naked.

THE MISSIONARIES attracted the Indians from the native villages to the mission settlements by kind treatment and gifts. They gave rudimentary instruction in the Catholic faith before baptism. There was daily Mass and instruction and the feasts of the Church were colorfully celebrated.

The missionaries attended also to the spiritual needs of the soldiers and their families, for no diocesan priests had been supplied by the government. A doctor at Monterey was the sole physician in the area.

By the end of 1776 at San Diego 461 Indians had been baptized and 115 Christian marriages performed. By the end of 1776 the mission had 498 livestock and a developing agriculture. The other missions gradually developed along the same lines.

EXACT STATISTICS on the Catholic population in California by the end of 1776 are unavailable, since two mission registers are no longer extant. But available evidence suggests that the total number of Catholics by that time, both Indians and Spaniards, was about 1,900.

When the American Revolution began, California was still pure mission territory with only seven years of missionary work behind it.

NC News

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Temas de actualidad

La lucha for 'ser' mas

Por el Padre Luis F. Bernal

Una de las principales ideas de la "liberacion humana" es la de luchar por "ser mas", en vez de esforzarse por "tener mas". Respecto de ello es oportuno reflexionar en los motivos para que todos los inmigrantes a los Estados Unidos, de Mexico, de Cuba, de Vietnam, de Latinoamerica o de cualquier otra parte, aprendan el Ingles, lengua oficial de la nacion.

Ello esta muy bien. Es perfectamente logico y justo. Pero no solo debe estudiarse el Ingles para "tener" mejor empleo, para "tener" mayor salario, para "tener" auto del ano, para "tener" buena casa, para "tener" exito economico y vida de rico.

UNA LENGUA nueva se aprende primordialmente para "ser" mas persona, es decir, "ser" mas educado, "ser" mas culto, "ser" mas capaz de comunicarse bien con los millones de otro pueblo, "ser" mas comprensivo, "ser" mas razonable y justo en el trato con los extranjeros, "ser" mas universal o sea mas Catolico, "ser" mas abierto para la amistad, "ser" mas humano, y especialmente "ser" mas capaz de servicio.

Todo esto constituye la razon principal de la vida y del Cristianismo. Por eso el monolingue es en ente pobre respecto de la humanidad y del evangelio. Y por eso es extrano que algunos quieran permanecer monolingues, y pudiendo estudiar no hacen el esfuerzo por aprender otras lenguas que necesitan para servir, pero exigen que los demas sean bilingues.

Ciertamente el bilingue o multilingue que posee a perfeccion dos o mas idiomas es uno de los seres mas valiosos de la familia humana, no en el sentido de su ganancia economica, sino por el valor de la comunicacion y el servicio a la comunidad.

DE AHI QUE no solo debe estudiarse el Ingles y aprender a hablarlo y escribirlo con toda propiedad, cosa optima. Sino en la misma forma debe hacerse con el propio idioma nativo: no dejarlo perder ni permitir que se degenere y corrompa, ni se mezcle ni pierda su verdad y su caracter propio. Sino estudiarlo con carino para mantenerlo con el vigor, la belleza y la frescura de sus riquezas propias y originales.

El idioma nativo expresa aquellas cosas que se mamaron con la leche, que se recibieron en las venas con la sangre de la raza, que gritaron los antepasados fundadores de la patria cuando la dieron a luz, que nacieron escritas en el alma y en la carne con letras y sonidos de la propia historia.

Esto no es nacionalismo ni racismo sino autenticidad, identidad: saber quien soy, de donde vengo, de quienes naci, que valores herede, cuales son los principios y sentimientos de mi raza, cual es mi herencia humana e historica, los fundamentos de mi "ser" sobre los cuales he de trazar mi propio destino. Nadie brota de la nada ni construye en el aire.

DEBEMOS aprender no solo el Ingles y el idioma nativo, sino las lenguas que sean necesarias para "servir" y sus correspondientes culturas. Nadie que quiera servir a los demas los obliga a vivir la propia cultura ni a hablar la propia lengua, sino lucha por adquirir el idioma y la cultura de aquellos a quienes desea servir.

Solo la filosofia imperialisto y colonizante, como la de los Romanos y otros imperios del pasado, pretende imponer su idioma para esclavizar a los pueblos conquistados. Mucha riqueza de lenguajes y civilizaciones se perdio por el proceso absurdo de las conquistas destructoras.

Proceso por hoy condena y quiere reparar la Iglesia Catolica ordenando a sus misioneros que respeten y cultiven las lenguas, las culturas e inclusive los ritos religiosos de los pueblos a quienes se anuncia el evangelio. (Gaudium & Spes 53, 62).

POR ESO no podemos imponer el aprendizaje de un nuevo idioma a los miles de gentes que se ven obligadas a emigrar ya en edad avanzada o tienen otras razones serias que les impiden el cambio linguistico. Nuestro deber como evangelizadores o pastores o simples Cristianos, seria el de hacernos bilingues o multilingues para ayudar a que Cristo llegue a esos hermanos en su propia lengua y de acuerdo con sus peopias costumbres.

Esta es la bella razon por la cual todos los Papas han aprendido muchos idiomas, para ser los autenticos "siervos de los siervos de Cristo". Y es la hermosa causa por le cual empiezan algunos obispos, verdaderos pastores de sus gentes, a aprender el Espanol en los estados del Sureste, para comunicarse de maera altamente humana con sus fieles Hispanicos que el Senor les entrego y que El multiplica dia por dia en las comunidades Catolicas de sus diocesis.

Cristo no predico el evangelio ni trajo de los cielos la Verdad en la lengua de los angeles ni de los serafines, sino muy humanamente y con divina autenticidad hablo el Arameo de sus padres, parientes y vecinos, el Hebreo, lengua oficial de su patria, y el Latin (con Pilatos) idioma de los invasores...

Bp. Chavez to present scholarships to 5 Mexican-American students

Auxiliary Bishop Gilbert E. Chavez will present college scholarships to five Mexican-American students at a dance sponsored by the Mexican-American Scholarship Fund Committee of the Padre Hidalgo Center, San Diego, on Saturday, July 12.

Receiving scholarships to the University of San Diego will be Rafael Romero, Pedro Navarra and Michael Vega. Levis Lertique and Guillermo Valdivia will receive scholarships to San Diego State University.

The dance, featuring "Conchita y sus Latinos", will be held from 9 p.m. to 1 a.m. at the Sheraton Harbor Island Hotel and tickets will be $3.50 at the door.

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School closes to help desegregation

In DETROIT, St. Philomena's school will close in order to avoid becoming a haven for families trying to sidestep Supreme Court-ordered desegregation of public schools. Parochial schools would not be immediately affected by the court order.

In a letter to archdiocesan priests, Cardinal John Dearden of Detroit said: "I have made it very clear that our Catholic schools will not discriminate against any child because of race, color or national origin."

Cesar Chavez leads march to Fresno

In SAN YSIDRO, Cesar Chavez, head of the United Farm Workers of America (UFWA) began a 1,000-mile march July 1 to explain California's new farm labor law to field workers throughout the state.

Led by two field workers carrying a statue of Our Lady of Guadalupe, the march is expected to end in Fresno on Aug. 15 in time for the opening of the annual UFWA convention.

Farmworker march sparks raid, arrests

In JUTICALPA, Honduras, a raid by soldiers and armed landholders on a church-sponsored farm workers' center here left four campesinos dead and two seriously wounded. Six others were jailed.

In addition, Honduran troops and police arrested other farm workers along with priests, seminarians and nuns active in social action, during a crackdown on a protest march through Honduras by thousands of campesinos demanding lands.

Food council head cautious on crops

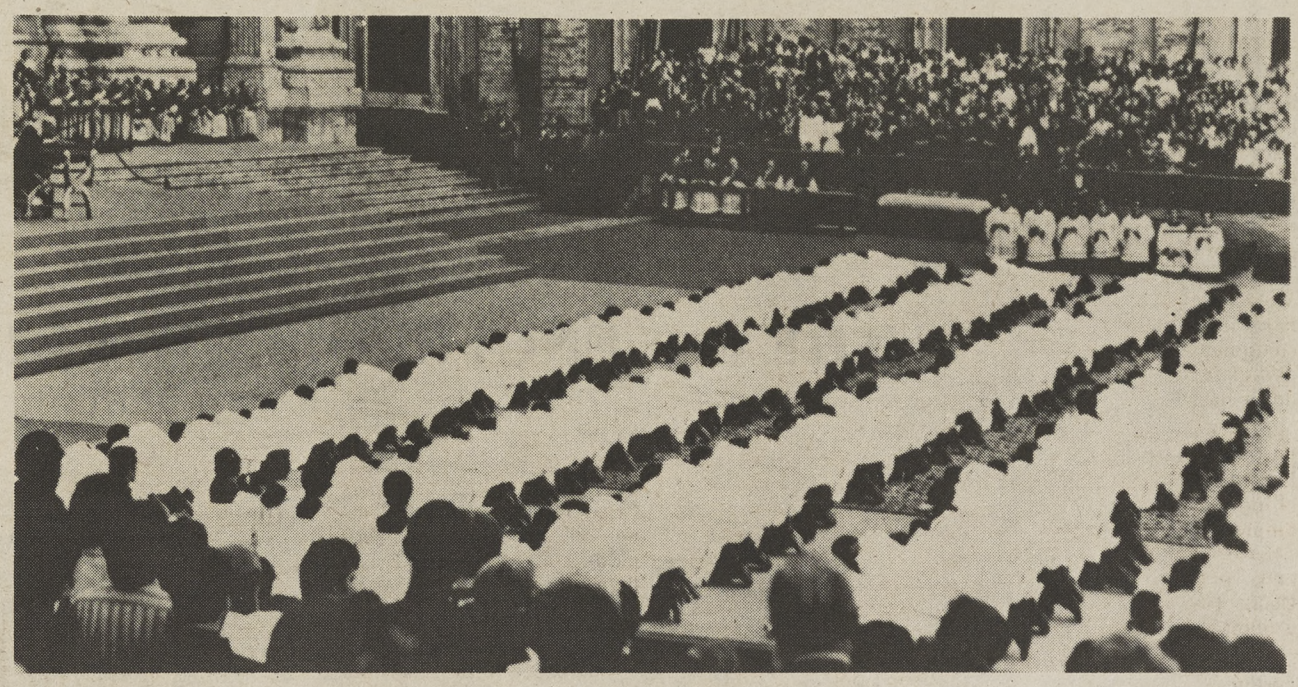
In ROME, Sayed Marei, president of the World Food Council, has announced that "The crop situation may be easing this year, but we cannot forget that growing food requirements are stretching the capcity of the world to feed itself."

Allowing that some progress has been made, Marei, an Egyptian, added that he was disappointed that "some major grain producing countries have failed...to help us meet our target of 10 million tons for the coming year."

Poor-box robbers cause church fire

In SAN FRANCISCO, arson was determined as the cause of the fire which destroyed historic St. Anthony's church, an 80-year-old landmark in the mission district.

The four-alarm fire was blamed on poor-box robbers. A similar incident of forced entry and use of lighted candles by robbers had been reported two weeks earlier. Damage was $300,000.



MASS ORDINATION IN ROME—At the ordination of 359 priests June 29, in St. Peter's Square, the candidates prostrate themselves before Pope Paul, far left, who laid hands on each candidate in the "never-before-equalled" ceremony. Twenty-five are Americans. The event marked the 12th anniversary of the Pope's coronation.—NC photo

Nun says women gifted as healers

In CINCINNATI, Sister Dorothy Twellman, the first Franciscan Sister of the Poor to receive a medical degree, says women have special gifts as physicians.

"I think women have a natural tendency to help those who are hurting, and women physicians take a little bit more time to listen and understand than men do," said the recent graduate of the University of Cincinnati medical school.

Court nixes banning X-rated movies

In WASHINGTON, the U.S. Supreme Court, in a 6-3 vote, struck down a Jacksonville, Fla., ordinance banning X-rated films in drive-in theaters where they can be seen by non-customers.

In writing the majority decision, Justice Louis Powell said the law violated First Amendment guarantees of freedom of speech and added that the law could ban showing a "baby's bare buttocks, the nude body of a war victim, or scenes from a culture in which nudity is indigenous."

Discrimination rule hits Catholic schools

In WASHINGTON, the Department of Health, Education and Welfare issued comprehensive regulations on sex discrimination that affect most Catholic schools.

The regulations affect all schools receiving federal aid either directly or indirectly and implement a 1972 law prohibiting sex discrimination in education, admissions, treatment of students and employment.

Union restores cash pledge to hospital

In NEW HAVEN, Conn., with no explanations, an International Union of Operating Engineers' local reinstated a $25,000 pledge to St. Raphael's Hospital.

The local had withdrawn the pledge to support a Teamster local's protest against Catholic involvement, particularly by Auxiliary Bishop Joseph Donnelly of Hartford, in behalf of the United Farm Workers in the California farm labor dispute.

'Weeds only plants with hidden virtue'

In ST. JOSEPH, Minn., Benedictine Sister Rogatia Sohler believes that a weed is a plant whose virtues are yet undiscovered and that an herb is a plant whose attributes have finally come to human attention.

As new custodian of the herb garden at St. Benedict's Convent, the retired chemistry professor hopes to convert ordinary weeds into plants of distinction this summer, if only by transplanting wild specimens into a designated garden area.

Cheap school space illegal, court rules

In NEW BRUNSWICK, N.J., Superior Court Judge David Furman ruled that a board of education may not normally lease space in a public school for a nominal fee.

The ruling came on a lawsuit contending leases by the East Brunswick board to three religious groups for after-school use violated the First and 14th amendments. He added that leases provide significant financial aid to religious groups and are therefore illegal.

Legal Notices

NOTICE TO CREDITORS
FILE NO. 109 381

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of HUGO W. FEDDERN, Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o Francis J. Maher, Attorney
4467 Morrell St.
San Diego, California 92109
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated June 20, 1975
KATHERINE B. NOCTON
Executrix of the Will
of the above named decedent
FRANCIS J. MAHER,
Attorney at Law,
4467 Morrell St.,
San Diego, California 92109
Phone: 276-3535
Attorney for Executrix
SC: June 26, July 3, 10, 17, 1975

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 75 5066
FILE NO. 75 5067
FILE NO. 75 5068

The following person is doing business as:
CLAIRE MELTON REAL ESTATE
SHORELINE PROPERTIES
SHORELINE ESTATES
at 330 Ivy Street
San Diego, Calif. 92101
1. CLAIRE LUGO
3411 Zola St.
San Diego, Calif. 92106
This business is conducted by an individual.
/S/ CLAIRE S. LUGO
This statement was filed with the County Clerk of San Diego County on June 20, 1975.
SC: June 26, July 3, 10, 17, 1975.

NOTICE TO CREDITORS
FILE NO. 109394

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of WILLIAM RANK, Deceased.

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o QUINTIN WHELAN
Attorney at Law
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated June 23, 1975
MAUREEN RANK
Administratrix of the Estate
of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, CA 92101
(714) 234-8585
Attorney for Administratrix
SC: July 3, 10, 17, 24, 1975

NOTICE TO CREDITORS
FILE NO. 109407

SUPERIOR COURT OF THE STATE OF CALIFORNIA FOR THE COUNTY OF SAN DIEGO

Estate of ORVAL HOWARD EDEN, aka HOWARD EDEN, Deceased

NOTICE IS HEREBY GIVEN to the creditors of the above named decedent that all persons having claims against the said decedent are required to file them, with the necessary vouchers, in the office of the clerk of the above entitled court, or to present them, with the necessary vouchers, to the undersigned at
c/o QUINTIN WHELAN
Attorney at Law
530 Broadway, Suite 548
San Diego, California 92101
which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated June 24, 1975
BEULAH EDEN
Executrix of the Will
of the above named decedent.
QUINTIN WHELAN
530 Broadway, Suite 548
San Diego, CA 92101
(714) 234-8585
Attorney for Executrix.
SC: July 3, 10, 17, 24, 1975.

FICTITIOUS BUSINESS NAME STATEMENT
FILE NO. 75 4851

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This statement was filed with the County Clerk of San Diego County on June 16, 1975.
SC: July 3, 10, 17, 24, 1975

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WASHINGTON—A regional meeting of bishops will begin in San Francisco Aug. 7, to discuss reversing the Supreme Court's abortion decision by constitutional amendment.

ST PAUL, Minn.—Archdiocesan figures show more Catholics willing to provide homes, jobs and hospitality to Vietnam and Cambodian refugees here than there are refugees to aid.

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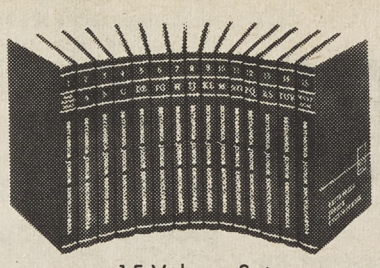
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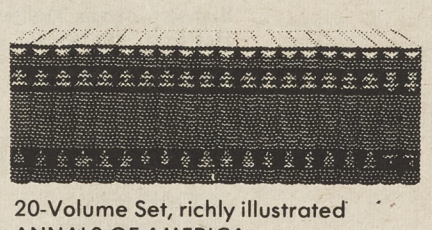


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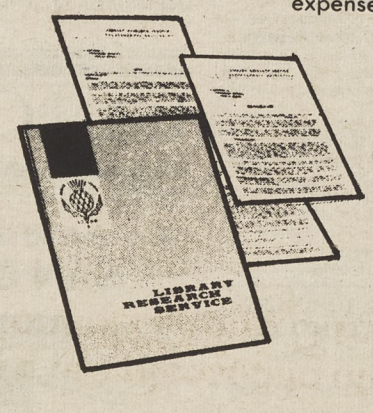
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